

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

In the days of the voice of the seventh angel, the mystery of God shall be finished.—St. John the Divine.

Whereof I was made a minister to preach the unsearchable riches of Christ, and the mystery which from the beginning of the world hath been hid in God.—Paul.

THE REFERENDUM "HUMBUG."

There are some blunders which have to be treated as crimes. There are blunders at all events which in their social results are equivalent to crimes. Notably for instance the blunders of statesmen, and only in very little less degree those of any man who presumes to meddle with public affairs.

There are state crimes also. Treason is a crime; none the less a crime because one may rightfully sympathize with a Sidney and a Hampden. The crimes of the rulers of men are by no means always to be treated as mere blunders—although blunders they always are as well as crimes. The massacre of the Parisian working men in 1871, like the subsequent murders on the plains of Satory, was a crime that will yet be punished, as some of our New York newspaper men who chose to make themselves accessories after the fact may find to their cost!

But there are mere blunders which are scarcely less terrible in their effects than unmitigable crimes like these, and even the real statesman is liable to blunder—or was rather, for the species is extinct. The mere agitator, whose blundering might seem to be less important, inflicts upon us no small suffering indirectly; for his blunders are constantly the immediate provocation to those of the statesman, while not infrequently furnishing grave excuses even for the crimes of the rulers.

The greatest blunder that either ruler or agitator can make at this day, is to persist, amidst all the light come into the world in this 19th century, in schemes or policies based upon pure imagination. The agitator is the more unpardonable of the two, however. Professing to believe in progress he has no shadow of excuse for shutting his eyes to light, because it may have only just dawned. With allusions to Galileo and the martyrs of newness generally for ever on his lips, to modern science and the wonderful progress of recent centuries and decades even in new and surprising discoveries, it is in him an indescribable fatuity to shut his eyes to the grandest of all discoveries, because of its being new and somewhat surprising and to turn his back upon science just when in its resistless progress it reaches its very culmination and thus to help persecute even a greater than Galileo. As if, too, the party of progress had not suffered enough already from its *a priori* schemes.

It is these *a priori* schemes that, setting at defiance all known facts, but absorbing none the less the energies of progressive minds, become alike in Europe and here, the one main obstacle arresting the onward movement of our race. The old retrograde parties can do nothing to hinder progress. Nothing in the shape of external resistance can at this day hinder it; as witness the futile attempt of that wretched crowd of usurping retrogrades, the French Assembly at Versailles, composed five-sevenths at least of Monarchists, Imperialists and other enemies of France, that is of the Republic, struggling as it has been for four long weary years by any and every means to kill the Republic, having in its own hands all the time the whole organized power of France, and yet able finally to do nothing but to give for the first time a legal and orderly existence to the Republic which it has been moving Heaven and earth to destroy. Progressives alone can in this age hinder progress. Just as in France it is the *a priori* Republicans alone who have hindered the permanent establishment of the Republic—the republic of positive facts—on which the heart of France is irrevocably set; so here it is our *a priori* "reformers" alone who, making the very name of "reform" stink in the nostrils of all men possessed of combined honesty and common sense, confirm the power of the stupid tyrants who now trample us all under their feet.

Let us examine, for instance, just for a moment, that precious invention of our lunatics at large which they christen the "referendum" that assumes as undeniably true, that which everybody who has learned the very first principles of

scientific jurisprudence knows to be utterly false: viz., that the practical effect of a proposed law can be easily and accurately judged of by everybody beforehand. It assumes in addition, it is true, a whole string of other falsities; but this one is enough, and this one we have time to illustrate only by one or two out of myriads of striking facts. Facts that sum themselves up briefly thus: the actual effect of any proposed law can be known beforehand, if at all, only by the aid of certain principles which it needs study to master; that this actual effect is rarely if ever just that which one would suppose *a priori* from reading the terms of the law proposed; while finally this actual effect is not very uncommonly the exact opposite of that which one would thus naturally expect.

Congress, for example, some ten years ago enacted that every gallon of distilled spirits produced in the United States should pay a tax of two dollars. The intelligent few warned Congress before it passed this law what the result of it would be; even the New York Nation was for once in the right. But Congress only laughed at the intelligent few. Did not the Treasury need the two dollars? Would it not help the cause of temperance to make whiskey dear? Who should bear the burdens of the nation if not the men who enriched themselves by bringing ruin on their fellow citizens? And so the law was passed, to the great joy of temperance men—and of the distillers! For it turned out, just as the intelligent few had warned the nation, that no two dollars per gallon, nor even twenty cents per gallon, came into the United States Treasury, that whiskey was drunk more than ever before, and that while the price of it remained always less than the two dollars per gallon, amount of the tax alone, the law had for its real effect to put hundreds of millions of dollars into the pockets of the distillers, the very *bêtes noires* of the temperance men that helped so energetically to pass the law.

This was the law in fact that opened the flood-gates of corruption so wide that it did more to destroy the American Republic than the Southern Confederacy could ever have done, even if it had gained its independence. The proper title of it should have been, "A law to destroy Republican Institutions in the United States."

Then, again, we had to vote quite recently upon an amendment to our New York State Constitution to the effect that no new street railroad should be made in the cities without the consent of a certain proportion of the property owners along the line of route. This amendment was rendered necessary, you see, by the growing despotism of our New York city railroad companies which were beginning to act as though they owned the whole city, and all its population too, for the matter of that. Their insolence, indeed, was boundless. They really must be restrained. This constitutional amendment was to put the bit into their mouths. And being a constitutional amendment, by the by, it was submitted to the "referendum," which it seems, after all, is no absolutely new invention, but has long been applied to the fundamental laws of our own State and several of its sisters. And now that it is passed by this precious "referendum" vote of the sovereign people themselves, what does it turn out to be practically?

Why, simply a new stronghold for the power of these self-same city railroad companies!

We remember, too, all of us, no doubt, how the tax was taken off tea and coffee by last Congress. This tax, so easily and cheaply collected, so easily and almost imperceptibly borne by the people, was thrown, as we all saw plainly enough, as a sop to the whale. It was a mere popularity bait; its repeal made so much of under the specious cry of "a free breakfast table" was just the thing to catch a big "referendum" majority! And pray what, in its turn, does this turn out to be? The tax is abolished, sure enough, relatively to the United States Treasury, that common fund in which we are all interested; and a great gap its abolition has made, too, which we shall all have to help fill up some other (and much more costly) way! But does the tea and coffee consumer gain any thing? Is the "breakfast table" one iota more "free?" Pshaw! The tax was simply voted out of the United States Treasury into the pockets of the wholesale grocers! And many a man in Congress doubtless knew well enough what he was doing—making popularity for his party on one hand, and being "seen" by the great "operators" on the other,

RAMSHORN.

[This is a Positivist's view of the Referendum, which in the partially applicable cases to which reference is made may be partially true; but it by no means follows that, if the people were to pass on all laws, as the final legislators, the same results would obtain.]

THOMAS PAINE AND THE CENTENNIAL.

To the Editors of the Weekly:

A secret writer in *The Index*, of Boston, proposes that in celebrating the heroes and heroines of the Revolution of 1776, the name of Thomas Paine should not be forgotten. I thank that writer, and the editor of *The Index* also, for adding his approving word to the suggestion, and wrote accordingly.

My theme of discourse here on New Year's Sunday was announced thus: "Thomas Paine in the Revolution of 1776—A Centennial Lecture." Judging from the close attention of the audience for more than an hour, with occasional hearty applause, I was encouraged to hope my work was well approved.

But is it not wonderful how the pulpit, even the most liberal, still either seals its lips in reference to the grandest of men, or opens them only in obloquy and scorn? Think of Rev. Dr. Swing, of Chicago, in a really grand and eloquent Centennial discourse on the Revolution history and its lessons, its memories and its contrasts with old revolutions and their results, has but one short line for Thomas Paine, and that was:

"Thomas Paine was free; but he was intemperate."

And what do you think followed? This, listen—

"Aaron Burr was free; but he was a Libertine and Free-booter."

Of Burr, the doctor may be correct. But who has told him of Thomas Paine? Author of "Common Sense," "The Crisis," "The Rights of Man," and the "Age of Reason,"—the friend of all the heroes and sages of the Revolution!

The sword of Washington, was, indeed, mighty. But Washington himself confessed, at the victory of Trenton, that the pen of Thomas Paine did more to win that battle than the sword. And that one success was the day-star of hope to the then despairing colonies.

Have the editors of the WEEKLY ever considered who are to be the heroes or heroines of the Revolution of 1876, to be sung and celebrated one hundred years hence!

I call this Woman's Revolution—revolutionary war. "These are the times that try the souls of women," not men. Only few see or know how sublime is this hour. The WEEKLY sees it. The WEEKLY feels it. Knows it.

To its brave editor, now on her lecturing tour, I wish to send the greetings and good wishes of the new year—the centennial year, and this added: Be thou faithful as now, even unto death, if it must be so. Then wait one hundred years and see whom the centennial of that day will crown as worthy its most exalted honors.

PARKER PILLSBURY.

BATTLE CREEK, Mich., Jan. 1, 1876.

ANOTHER BEAUTIFUL SPECIMEN OF OUR MARRIAGE LAWS.

BY WARREN CHASE.

A young girl appeared in court in Milwaukee, Wis., with a child in her arms, and a man of wealth, with lager beer proportions, was brought in as defendant, who, she says, is its father, and which he does not deny. She asks the judge to fix a price which he shall pay to support the child, as she has only her health and hands to work with to support herself and a widowed mother. The defendant objects, and says he is ready to marry her, knowing, of course, he will then have nothing to pay, will have her work and wages, and can leave her when he pleases, to support herself and child. She objects, and says she does not love him well enough to be his wife. She refuses to marry him, and again asks the judge to fix it up some other way. The beer man entreats her to marry him and settle it all on the spot, tells her he has property enough, and a home for her, but she resists entreaties, and still begs the judge to settle the matter some other way. The court watches the courtship, and finding the beer man unable to succeed in his own courting, the judge turns in and assists him, and tells her, as the man is rich and has plenty, and offers to marry her, she should accept his offer, as almost any girl in the city would think it a good chance, and take his offer at once. After offering all her arguments against it, and declaring her preference to work with her hands for wages to

St. Lawrence

support her mother, she is at last overcome, not by the beer man, but by the judge, who persistently refuses to give her any other advice or relief, when she yields, is made by law the legal property of the man she declares she does not love, of course to become a mother of more children of lust and not of love. Hundreds and thousands of such instances occur every month in our country, where outside influences induce females to marry for a home when the affections are not involved in the contract. No wonder our society is reckless, dissipated, licentious, and rotten with disease and corruption; and it never can be improved till our marriage laws are radically changed and based on justice and equality instead of superstition and ancient authority and ownership. It is a shame and disgrace to the bench for any judge to assist in making a slave of a poor girl in this way, who in her helplessness comes to him for redress and assistance from her seducer. The idea is detestable that marriage could reconcile her and make a previous wrong right, and that her feelings are not to be regarded in the matter. It proves what we have often said, that our marriage system is merely a legal system of slavery for woman, and, if we are a just people, should be repealed.

(From the N. Y. Herald, Nov. 13, 1875.)

HOROSCOPE OF GENERAL GRANT BY ASTROLOGER LISTER.

A Herald reporter spent yesterday afternoon among the stars. The outer gate, which separated him from things worldly and things celestial, was located at No. 329 Sixth avenue, and its key was in the hands of a man—Lister by name—who is a professor of astrology.

After ascending a flight of stairs the reporter pulled a door knob, and a little later was ushered into the astrologer's presence. The room was quaint and peculiar. There was but one window in it, and that was veiled by curtains of lace. In the dim uncertain light which pervaded the apartment, the reporter saw only that he was in the presence of a tall, elderly but athletic man, and that upon either side of him was a ponderous globe. His ears heard only the ticking of a clock. As his eyes became more accustomed to the light the reporter observed that the room was neatly furnished, and well supplied with pictures and books. The Professor himself was a peculiar person, hale, hearty and rugged, despite the fact that his hair was exceeding gray. His eyes were keen and penetrating, and his manner courteous and dignified. His face was cleanly shaven, save a small tuft of beard which grew underneath his chin and receded below the collar of his shirt.

There was something in the appearance of the Professor, however, which not only excited interest but also commanded respect, and the reporter felt that he was actually in the presence of a disciple of Tiberius, or at least face to face, with a descendant of the old Saracens of Spain.

THE INTERVIEW.

"What did you call on me for?" was the question the Professor asked.

"To find out something in relation to the President of the United States," was the answer. "To settle by astrology here, at this very moment, forever the question of a third term."

"Ah, sir," replied the Professor, shaking his head gravely, "the power and influence of the President will begin to wane about the 4th of March, 1876. I predicted the assassination of Abraham Lincoln, September 29, 1864, seven months before it took place. Under this date I wrote a letter to the Boston Herald, in which I said: 'A deep base plot will be formed against the person of the President as shown by the planet Mars. This planet indicates death from pistol shot.' You can refer to the files of the Boston Herald, and there read what I predicted. I predicted the career of Vice-President Wilson twenty years ago, and if you refer to his speeches made during the last campaign you will find he states that an astrologer seemed to know him by heart. And now as to Grant."

PRESIDENT GRANT'S HOROSCOPE.

The Professor then ransacked a huge pile of papers and produced a manuscript and diagram:

"This is the President's horoscope," he said. "Several years ago I wrote to his father, Jesse Grant, and obtained from him the exact hour of our Chief Executive's birth. I learned from him that Ulysses S. was born April 27, 1822, at about six o'clock A. M. I wrote the letter and deduced my conclusions long before Grant was nominated for the Presidency for the first time. I consider him to be one of the most remarkable and, at the same time, most fortunate natures that has ever come under my notice. We find five planets in the oriental part of the heavens—viz., the Sun, Jupiter, Saturn, Venus and Mercury. The Sun in conjunction with Jupiter is the most fortunate condition under which any one can be born. The moon was in favorable position with Venus, and Mercury, the intellectual orb, formed a good aspect with Mars. The twenty-fourth degree of the sign Taurus was rising at his birth; hence Venus became his ruler, aided by the Sun and Jupiter. The Sun indicates dignity, wealth, power and honor, while the other planets just named, when in conjunction with the sun, indicate rapid advancement in life. The position in which Venus was at the time of his birth indicates that he is kind, but determined; social, but virtuous. Mercury and the moon, both in the tropical signs at the time of his nativity, indicate that he is fond of distinction and always takes care of No. 1; that he is very ingenious, acute, inquisitive. The location of the planet Jupiter indicates that, though

DETERMINED TO CARRY OUT HIS PURPOSES, he is kind and even magnanimous to those whom he has subdued. The location of Saturn shows that he is a man of great caution and quaint originality. Let me now look upon the position of the sun, the life-giver. The location of the sun at the time of his birth indicates a strong constitution and long life. The most critical period of his life will be in his seventy-third and eighty-seventh years. It is more than probable that he will attain the age of eighty-seven. Though

the planets show him liable to fire, firearms and explosions, it is almost safe to say that he will die a natural death, because the sun at the time of his birth did not form an evil aspect with Saturn or Mars.

NO THIRD TERM.

"But, if you please," said the reporter, tell me "what is the matter with the planets? You assured me a little while ago that something was wrong; that Grant's chances for political position were rather slim; that he would begin to disappear from public notice after March 4, 1876. Please inform me how it is that the planets, after shining on him for two terms, won't shine on him for a third, or, in fine, interpret for me, if you can, the relations between Grant, politics and celestial mechanics?"

The Professor didn't hesitate a moment for an answer. Had he anticipated the reporter's coming, as well as his interrogatory, he could not have responded more promptly. "Since the birth of President Grant nothing serious has occurred to change the mutual relations of those planets which shone upon his cradle. Saturn is a planet which represents honor, position and popularity. The transit of Saturn will soon occur. After it takes place the conditions under which Grant was born suffer a marked change, and at the moment the transit occurs, the popularity, power and influence of the man will begin to steadily decline. You cannot understand the significance of this transit, perhaps, but every astrologer does, and it cannot come to pass without influencing in one way or another all born under it."

The reporter had already engaged the Professor for a long time, and as he could learn nothing more definite from the gentleman than what is given above, he withdrew.

BEAUTIFUL THINGS.

BY ELLEN P. ALLERTON.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes, where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep,
Over worn-out hands—Oh, beautiful sleep!

WHITE LILIES OF TRUTH.

FROM THE WORLD OF THE UNSEEN—MATERIALIZATIONS.

To have these manifestations it is absolutely and indispensably necessary that there shall be among the circle present two or more persons rightly related to each other. This relation consists entirely in magnetic or sexual adaptation. The intellectual and fraternal attractions may be present, or the Dead Sea conditions of worn-out "married" pairs; but with these alone there cannot possibly be a single materialization. There must be present parties who are magnetically related, and, in consequence, sexually adapted, having between them the real reproductive element.

With this condition, through the aid of a developed medium for this especial gift, any circle can anywhere obtain these remarkable manifestations; and without it, even with the same medium, they cannot occur. Please bear in mind that mostly, yet not entirely unlike other forms of mediumship, materializations imperatively demand peculiar conditions outside of the medium; and without these no superiority of medial gift can command them.

Viewed in this light, one can see the temptation presented when the condition mentioned is absent, and consequently nothing is produced. The company is convened; reputation is at stake; life's wants and necessities may press for the money involved; it will not do to have this occasion end in failure, and so the medium is tempted to take advantage of confidence earned, and deceives, and is, perhaps, caught in the act. Another important fact in connection: Mediumship of this phase requires a person strongly on the physical plane of life. As this predominates, it is rare, if not impossible, to find the medium with that peculiar structure of brain which denotes a high and exalted moral character. In fact, if it is the latter we are in search of, we look for it in an entirely different individual.

Mediumship, like any other gift, is, in its possession, no respecter of persons. A mathematical gift is as likely to be possessed by an unprincipled person as any other. So medial gifts may be genuinely possessed by the reckless and dissipated. This does not contradict the fact that the better the medium conforms to natural laws, the better the manifestations.

Humanity is good and bad, or good and undeveloped good—none all saints, and none all sinners, old-time theology to the contrary notwithstanding. It therefore becomes the student and philosopher to look with charity on all, and accept the good wherever found.

H. W. BOOZER.

NEW YORK, Dec. 23d, 1875.

Editor Weekly:

One of our prominent or leading public journals—the *Herald*—appears to be dreadfully apprehensive all at once about the liberties of this country, because so many of our people are taking measures to defend themselves against the political interferences and aggressions of the Popish priests and their myrmidons, with the old Pope at their head; and in its agony it wriggles and twists, and makes as many distortions in its statements as a wounded snake does contortions in its body. Its leading editorials for the last few days on the subject are sufficient examples. More ingeniously woven sophistries combined with misrepresentations if not falsehoods, I do not remember ever to have seen in print. In the course of its harangues in appeals to the independent press to come to the rescue of our liberties, which, it says, are so jeopardized by the doings of those "dark-lantern conspiracies." It also tries to brand the "Order of the American Union," and its present kindred societies as nothing more nor less than "Know-Nothingism." Now, it is well enough known that this institution (Know-Nothingism) was opposed to foreigners becoming citizens, and enjoying all the immunities and privileges of such until after a residence of twenty-one years in the country. Hence it was a self-protecting political movement against the unequal and unfair advantages of foreign over native-born citizens. So far from this being the declared object and purpose of the O. A. U. and the like organizations of the present day, they are simply a moral and intellectual effort to preserve the educational and free religious institutions of the country. As Bishop Snow says, "The Roman Catholic religion is the devil's invention, and the devil's masterpiece." And all intelligent and well-informed Protestants, as well as the priests themselves, know full well that, if popery attains its objects and ends in this land it will not be a very wholesome time for free religion, free education, or any other kind of freedom. Like all other venomous serpents, or reptiles, it tries to charm whatever is beyond its reach, and is sure to devour whatever is within it. Let us be ever free from the domination of a priesthood, and we shall be free indeed. The tax-payers of this country intend to be free from paying tribute to any such institutions as the Romish Church—to regain possession of the millions on millions of property that have been given away by political tricksters for Roman Catholic votes—and that their children, as well as themselves, shall be free from priestly fanaticism, superstition and ignorance. They also intend that every church, of whatever creed, shall support itself and not depend on an arm of flesh for its salvation. If a church is a true and righteous church it will receive the favor and protection of the One to whom it is dedicated, and for whose worship it has been established, and will not lack strength to sustain itself. If, on the other hand, it be the opposite to this, let it take care of itself, and if it cannot stand let it fall. The Romish church has always depended on the world, and it is now no longer a power in the world, and never will be again. And any church or form of religion with such proclivities, ambitions and aims, will ever be sure to fall, despite all fanatical prejudices and misrepresentations.

A FRIEND OF FREEDOM.

[We fail to see any more danger in Roman than in Protestant domination, so far as the suppression of free thought is concerned.]

STUBBEN, HUROON CO., O., Jan. 3, 1876.

To the Editors Weekly:

Your correspondent, in his "Philosophy of Intelligence," in No. 6 of the WEEKLY, presents the following propositions, in substance, as I understand him; but not being certain that I intellectually appropriate his meaning, I beg to ask if I have rightly conceived it:

"Ideas are formed of a substance termed 'intellucine.' These ideas so formed are organized by the life experiences of individuals through the nervous functions, and constitute what is called intelligence."

Mind is the intelligence or aggregated idea of the individual, made up of the understood and appropriated experiences of others.

And thought is the action of such understood and appropriated experiences of others."

If I have rightly conceived the doctor's meaning I would ask for further enlightenment, as follows:

If ideas are constituted of matter, of whatever kind or name, are they not then living material entities? If ideas are living material entities, is mind, in the individual, the aggregate of such entities, appropriated from the experiences, of others?

And do such entities act, per se, in the formation or construction of thought?

If these questions be answered affirmatively it will enable me, I think, to accept as material, instead of spiritual, as I have long held, more or less of the Scripture recorded phenomena of ancient times—such as the casting out devils (physical or material) by Jesus from the men thereby possessed, into the herd of swine. (Mark says there were about two thousand of them.) The devils being materialized ideas, (wicked, I suppose), made up of miasmatic intellucine, a newly discovered substance, so rarified and etherialized or spiritualized, probably that twenty thousand devils so constituted could, like Mahomet's houris, (?) "dance upon the point of a cambric needle."

Besides, I have just now an inkling of an intellucine change that makes it seem possible (more so) that, spiritual seed, being materialized ideas, according to our philosopher, Sister Woodhull's physical seed being my spiritual seed materialized, the dear lady and myself are not, after all said, so wide apart as we seemed to be.

I will stop here, however, as I may not rightly understand our philosopher, and so occupy your space and my time without profit to either or anyone. I am respectfully your servant,

HENRY A. C. STURGES.

*The term intellucine is not in my vocabulary. If substance, what are its constituent elements?

"LET HER ALONE."

SPRINGFIELD, Mo., Jan. 4, 1876.

When we see a woman dare to stand upon the principles of everlasting right, and challenge the masculine powers of our land to meet her in single-handed conflict on the arena of a demoralized world—when we listen to her sentiments, that soar above envy, malice, and scorn, and are moved by an eloquence that flows like the breath of inspiration, we cannot but rejoice and bid her good speed.

Woman is a mighty lever in the hand of Omnipotence to overturn and upheave society so as to expose its fearful putrefaction and general repulsiveness, and work the needed reform. When woman closes her ear to gossip and defamation, and uses her God-given influence to promote innocence and virtue, then society will be redeemed and Christ will be honored.

What do you think of Victoria W.? is a question we are often asked, but have never fully answered. Honestly, however, we think she is taking a bold lead in one of the most needed reforms of the ages, past or present. She is grappling with principles we do not understand or comprehend. The next generation may sift her theories and appreciate her aims. Her theological and historical views are peculiarly the children of her own brain, and while I prefer to abide by my own religious opinions, yet I must respect her masterly strokes in defense of woman's right to control her person and her estate. For the present her name, with the vulgar-minded, is covered with the stench that has arisen from her fearless probing of social ulcers. But the time will come, in a more appreciative age, when her mistakes will be overlooked, and her motives receive their value. I have a righteous indignation for "free love" versus "free lust," but claim some discrimination to detect the genuine gem in its muddy surroundings. The waters of free discussion will wash away the earthly cleavings, and the furnace of enlightened criticism will perfect the gold for the bank of the universe in spite of human prejudice.

S. D. H.

THE GROWING SENTIMENT.

COBDEN, ILL., Dec., 1875.

Dear Weekly—Think me not negligent or unmindful inasmuch as I have failed to renew my subscription. You have very kindly sent the paper all the same, as I felt sure you would.

The WEEKLY I must have. Could not do without it. It is the only paper I can pay for in the coming year. Out of the long list of desirable ones the dear WEEKLY is the one that has become a necessity to me. Kind friends can supply me with much good reading matter, but not the strong meat that you give me, for which I long hungered, and am now fed. I am a Spiritualist, and one who is willing to receive truth from whatsoever source it may come. Years ago I was obliged to close the Bible as given us by King James, and was led by spirit hands and spirit influence to read in the great book of nature, where I found, written in unmistakable characters, the laws of our being, whose names are purity, growth, and immortality.

But in the light in which you have brought the old Bible again to my notice, with a new rendering of the thing therein contained, my spirit bears witness within me that it is truth, and that this time for the healing of the nations is at hand.

Go on, dear WEEKLY! and do thy Heaven-ordained work. Millions on earth shall yet bless the day when thou—the white-winged messenger—wert born.

To thee, Victoria—sister—friend—our best wishes go. May health and strength be given thee to complete thy mission, and mayest thou live to wear the crown, for thou hast surely borne the cross.

In the emancipation, elevation, and spiritualization of woman I am with you heart and soul.

Yours truly, MARY A. FELLOWS.

A SHORT SERMON.

BY DR. H. P. FAIRFIELD.

"Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions." Isaiah 28 chap. 1 ver.

From the days of Isaiah and the early prophets the spirit of agitation has been with reformers stirring up the dormant energy of mind and matter, and renovating the wastes of human life with the streams of love, truth and wisdom. Today the world needs some radical cryer and all-powerful revolution which shall reach down to the very depths of human depravity, and cure its aggravated and apparently increasing disorders—a reform which shall be effectual in expelling the old religious leaven of hypocrisy and sin, and substituting the worthy re-union of Free Love righteousness and peace in society. The only course to be pursued by the reformers of the present age is to strike deep down to the roots of prevailing evils and remove the primary causes on which they are dependent. If there is any reliance to be placed upon the agitations, the high excitement, high pressure and reform measures of this age, it is plain that the old sinful order of things is passing away. Paul must have had a clairvoyant view when he expressed this truth in the second epistle of Corinthians 5 chap. 17 verse, "Old things are passed away, behold all things are become new;" 18 "and all things are of God, who hath reconciled us to himself and hath given to us the ministry of reconciliation." When the world becomes reconciled to the gospel of Free love as God is love in Christ, then lust, rape and death will pass away. The good work is not progressing so rapidly as we could wish, but it goes on and on steadily, breathing new life into the sorrowing and anguish-stricken hearts of humanity.

QUARTERLY REPORT

OF NORTHERN WISCONSIN SPIRITUAL CONFERENCE.

The President and Vice President being absent, the meeting was called to order (Friday evening, Dec. 17th) by Dr. Phillips. Chester Hazen was chosen to preside. Engaged speakers: Leo Miller and Mrs. Dr. J. H. Severance. Lecture by Mr. Miller. Subject: The Relation of Women to the

Temperance Movement. A fine effort from a different standpoint than that generally taken by temperance lecturers, and well received by an appreciative audience. Song.

Saturday morning: On motion presiding officer appointed committees as follows: On Business and Arrangements—J. Woodruff, of Ripon; Mrs. Richardson, of Omro; Morris Pratt, of Milton Junction. Committee on Finance—Mrs. A. A. Jones, of Omro; S. M. Brown and Mrs. Seward, of Ripon. Conference in which Mrs. Severance set the ball in motion by saying she had attended all the Quaker meetings she wished to when young. Morris Pratt gave some fine thoughts about the relation of the sexes. Mrs. Mills thought the Conference the most interesting part of our meetings. Mrs. Richardson, through control, gave her ideas of the difference in the developments of the sexes. Song. Mrs. Dr. Severance then gave a very fine lecture. Subject: Culture, preceded by a poem entitled "Be True," showing the difference in developing children naturally and the present practice of "cramming." The audience listened with marked attention throughout.

Two o'clock P. M.: Conference. Subject discussed, Bible in our Common Schools, participated in by many present. Song. Lecture by Leo Miller, in which he showed up the difference in governing by love and the present system of governing by fear.

Saturday evening: Conference, in which Mr. Seovel and others took part. Lecture by Mrs. Severance. Subject: "The Cause and Treatment of Disease," sharply criticised by many of those present. Song by choir.

Sunday morning meeting opened by singing. L. Westover then gave a lecture, which was considered by some as the best of the convention. Subject: "Evolution." Brother Leo Miller then gave his reasons why we should have legislation on the temperance question. Mrs. Severance followed, saying, so long as we raise drunkards (i. e.), persons with perverted appetites, so long will stimulating drink be used.

Sunday P. M. session opened with song. Mr. Miller then delivered the best lecture of the convention. Subject: "The Basis of Marriage, Law or Love," a brief synopsis of which I expected to present to the readers of the various reform papers, but Mr. Miller, on account of sickness, failed to send in time.

Sunday evening session opened with singing. Committee of arrangements decided to hold next meeting in Beaver Dam. The time of holding will be duly noticed in Spiritual and secular papers. Mr. Miller made some remarks on what Spiritualism has done. Well received. Mrs. Dr. Severance made the closing address of the convention, subject, "Spiritualism," which was handled in a masterly manner. The meeting, though not so large in numbers as usual, was very harmonious and enthusiastic. We hope at the next to see more interest manifested by those living at a distance. I would ask all interested in Spiritualism to begin now to make their calculations to be on hand at Beaver Dam.

A vote of thanks was given the friends of Ripon for entertainment, to the speakers, to Brothers Hazen and Lockwood for music, and to Brother C. Hazen for so ably presiding over our deliberations. After singing, meeting was adjourned to meet at call of President and Secretary within three months. C. HAZEN, President pro tem.

DR. J. C. PHILLIPS, Secretary.

LOVE AND MOTHER.

(Synonymous Terms.)

BY ED. A. NANGLE.

I.

How sweetly sounds her cherished name,
To whom we cling with fond love ever;
Who in every struggle is ever the same—
From thoughts of whom we never sever.

II.

Our mother—always loving—never chiding,
Heaven's guardian in care and blight;
Oft to us her inmost thoughts confiding
When round her gathered in the night.

III.

She ne'er reproves but by monition,
And for us breathes her holiest prayers,
Instilling in us that home devotion,
Made purer with increase of years.

IV.

Her name is ever the most sublime—
More fragrant than the fairest flower,
And twines 'round loving hearts, with time,
As the ivy does the vine-clad bower.

V.

At thought of her the purest love doth spring,
Ne'er deserting us in any strife;
But will to us in peace and sorrow cling—
Yea, lasting ever—living with our life.

VI.

And in death we 'round her mem'ry weave
A garland of holy love—a child's affection—
The holiest tribute our thoughts can give
A mother's name, made sacred by devotion.

CHAPINVILLE, LITCHFIELD CO., Conn., Dec. 29, 1875.

To the Editor of the Weekly:

Will you please give me a short space in your excellent paper to convey an answer to a number of your readers who desire to know my views on the marriage question, which are as follows:

1. Many people marry to gratify lust (and think that it is love), which is soon surfeited and ends either in a separation or in a life of misery.

2. Others marry for money or for a home, which results in disappointment, by forced submission to undesired and unloved embrace, and ends in premature death.

3. Some marry by compulsion of stronger minds. Such a marriage may be harmonious, provided the ruling party can secure esteem and confidence by unvarying truth and love and wisdom; but if these fail to be supreme, the weaker one will become the stronger, and disgust, contention or separation is the sure result.

4. The only true marriage is by mutual attraction, which grows stronger with every advancing step and is most active when sickness and sorrow comes, and dies not when death itself has done its work. It is like the union of two streams into one channel, and no matter whether its course is through desert wastes or through flowery fields, it is still onward and undivided, until it reaches the ocean of boundless and eternal love to part no more forever. Thus, true marriages do not

need human laws either to make or to perpetuate them, and least of all, to force their continuity where harmony is not.

The general demoralized condition of every department of human affairs is an appeal to all human intelligence, whether saint or sinner, philanthropist or philosopher, to consider the cause and the cure of the prevailing wrong and misery which occasions a necessity for so many paupers and prisons, and asylums and hospitals, armies and policemen, and such a host of lawyers, doctors and priests. Surely if the laws of generation in the human were understood as well as in the animal, there would be more genial and natural conditions provided for a better humanity than what at present exists. But before this can be done, the orthodox dogma which affirms that "all mankind are necessarily conceived in sin and shapen in iniquity" must be looked at as a libel upon God and a slander against every mother of a human being, and also the falsehood that salvation is attainable through faith in the merits of another instead of personal merit.

Respectfully, JOHN BEESON.

A SPECIMEN.

WOODHULL & CLAFLIN:

Subscription expired long since. Stop the paper.

READING, Pa.

HOFF & MULLHOLLAND.

REMARKS.

Yes; we are fully aware that the subscription expired long since, and we notified you at the time that it had expired, but you paid no attention to our notice, and continued to receive the paper, which made you responsible subscribers. But, since you did not intend to pay for the paper after the expiration of first subscription, we are obliged to you, even at this late day, for giving the notice that should have been given when notified "long since."

It is the most simple matter in the world; if subscribers do not wish to continue their paper, to either send a postal card to stop it, or to refuse to take it from the post-office, when the P. M. will notify the publisher to send no more papers to that address. But to continue to receive a paper after having been notified that the subscription has expired, is to be made a legal subscriber, and to remain so until the arrearages are paid. If we chose to do so, we could continue sending the paper to these parties, and collect the subscription until they should pay and order the paper discontinued. In law a subscriber is not a subscriber merely for the length of time for which payment may be made, except it is so stipulated. To subscribe without a stated limitation is to remain a subscriber until an order is sent to discontinue and full payment remitted.

BUSINESS EDITORIALS.

A CARD.

Thomas Cook, editor and publisher of the *Kingdom of Heaven*, Boston, Mass., who is earnestly and devotedly in sympathy with the new departure of unfolding the gospel and prophetic truths of the Bible, has gone West to labor in the glorious cause of love, and may be addressed or seen at No. 573 Milwaukee av., Chicago. He does not stop to ask how much will you pay him, but will go and preach in public or private assemblies for whatever earnest seekers after truth may feel to give him. Let all who will give him a night's lodging or a dinner to help him on, send in their calls, for it is the Lord's wish and he will provide.

WARREN CHASE, having given up his trip to California may be addressed during January at Ottumwa, Iowa. He will visit Clyde, Cleveland, Alliance and Salem, in Ohio, soon.

THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS will hold their Fourteenth Quarterly meeting at Rockford, Ill., on Friday, Saturday and Sunday, Jan. 14, 15 and 16, 1876, commencing on Friday at 10 o'clock A. M. and holding over Sunday, the 16th.

Speakers engaged, Mrs. H. Morse, of Joliet; Samuel Maxwell, M. D., of Chicago; Dr. Stewart, of Kendallville, Ind.; Dr. Severance, of Milwaukee; E. V. Wilson, of Lombard, Ills. Mrs. Suydam, the Fire Queen, will be present and other test mediums.

We expect Prof. Hudson, of Indianapolis, the Sankey of Spiritualism, to be present and entertain us with song and music.

This will be the opening mass-meeting of a series of meetings looking forward to a grand camp-meeting next summer. The great features of the meeting will be: 1. E. V. Wilson, in his role of test-reading of character on Saturday and Sunday; unequalled. 2. Samuel Maxwell, under control of Dr. Gordon, a spirit, will answer questions; never beaten. 3. Prof. Hudson will sing the best Spiritual songs of the age. The Professor is far ahead of Sankey or Bliss, the great revivalists. 4. Mrs. Suydam as Fire Queen is the wonder of the world. 5. Dr. Stewart has no equal as a logician; and, 6. Dr. Severance, on How to Live, will be worth a month of hard study. Let all come up to this feast of good things.

Remember, our platform is free, and that the Spiritualism of Northern Illinois knows no gag law.

DR. O. J. HOWARD, Pres.

LOMBARD, Ill., Dec. 4, 1875.

E. V. WILSON, Sec.

CLAIRVOYANCE.—Mrs. Rebecca Messenger diagnosing disease, or reading destiny, if present, \$1 00; by letter, \$2 00. Send age and sex. Address her, Aurora, Kane Co., Ill.

SEWARD MITCHELL has removed from South Exeter, Maine, to Vineland, N. J., where all letters and papers for him should hereafter be addressed.

ALL families and invalids should have Prof. Paine's short-hand treatment of disease—a small book of forty pages. Sent free on application to him at No. 232 North Ninth street, Phila., Pa.

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Woodhull & Claflin's Weekly,

P. O. Box, 3791, N. Y.

Office, 111 Nassau Street, Room 9.



If a man keepeth my saying he shall never see death.—Jesus.

To him that overcometh, I will give to eat of the hidden manna.—St. John the Divine.

That through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James, iii., 17.

NEW YORK, SATURDAY, JAN. 22, 1876.

LECTURE APPOINTMENTS.

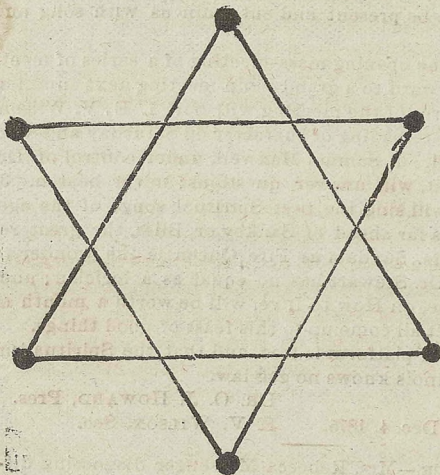
Mrs. Woodhull will lecture in Frederick, Md., Jan. 13; in Hagerstown, Md., Jan. 14; in Chambersburg, Pa., Jan. 15; in Carlisle, Pa., Jan. 17; in Altoona, Pa., Jan. 18; and in Williamsport, Pa., Jan. 20.

We are prepared to furnish a few hundred complete sets of the first series of Bible Articles consisting of fifteen numbers of the WEEKLY, for one dollar, postage paid. Our friends should lose no opportunity to bring these articles to the attention of those whom they can interest. A careful study of all of them is necessary to a complete understanding of the great and all-important truth that is yet to be revealed; which must be carefully and judiciously brought before the world, as the sun comes upon it, bringing first the break-of-day, next its dawn, and afterward its full meridian splendor.

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

For we have seen his star in the East, and we are come to worship him.—ST. MATTHEW, ii., 2.



This figure is allegorical of the truth, to the exposition of which the WEEKLY is now devoted. It has been clearly shown in our present series of leading articles that it represents the coming blending together of the inhabitants of the earth and spirit spheres in a common brotherhood, and the establishment thereby of the universal human family. It also represents still another and more important truth which has not yet been introduced, but which, defined in a few words, is, God in man reconciling the world unto Himself. We adopt this diagram as emblematic of our future work

BETTER THAN THEY KNEW.

We often wonder if the people who are engaged in any of the great enterprises of the age, especially those which look to binding the distant portions of countries together, and which also reach across the boundaries of countries and lock the interests of various peoples and races, really know what they are doing; really know for what they are preparing the way; really know how necessary that in which they are engaged will be for that which is soon to come; really know that they are instruments merely, in the hands of the Great Architect of the Universe, who, through them, is preparing to speedily usher in a more glorious day for the children of earth; in fine, if they really know that they, while imagining that they are carrying out their own selfish desires for great wealth and power, are really, Haman-like, building a gallows upon which their selfishness will some day die? Indeed, they have wrought "better than they knew."

It is a well-established fact that a "kingdom divided against itself cannot stand" long. So also is it true that a society cannot long exist as it is, in which there are two entirely distinct and opposite principles of organization exemplified. That is to say, a society, a community, a state or a nation which conducts its affairs, and the affairs of the people, upon two different principles, is in a transition state, and will soon change its organization from the form which exemplifies the old principles to the form which is prophesied by the introduction of the new.

There can be no better illustration of what we mean than the common school system. A century ago this system was unknown, but step by step schools have grown from a thing maintained by the efforts of individuals to be next maintained by districts, then by States, and now the Congress of the United States is preparing to legislate upon the subject for the whole country.

The principles of communism, of a community of interests, are very forcibly illustrated in the public schools. There, all children are equal. The children of the rich and poor—the good, bad and indifferent—there meet upon a level, and the schools are maintained at the public expense by taxation, so that he who has most wealth, contributes most to maintaining them. This illustrates the principal idea of communism—that it is the property of the country that should maintain all public movements and interests, irrespective of whose hands they may be that hold it. The children of the man who owns "half the town," in the public schools, are no better than those of the footman who waits upon his lady's carriage. There may be caste attempted by the children, but it does not exist in, and is not recognized by, the system. Hence the system is a complete illustration of the main doctrines of communism.

The postal service is the next nearest perfect organization that there is, which illustrates the idea of a community of interests. Here is a system organized which permeates every nook and corner of the whole country. In the best sense, it is a place where everybody meets to be treated equally well. As it is maintained at present, it is true that the poor man has to pay as much for his letters as does the rich man. In this regard, it may be said that it is a system founded upon the principle that the interests of the community should be common, but is maintained upon the principle that each who makes use of the system shall pay an equal price, regardless of his ability or inability to pay. When the postal service shall come, as come it will, to be maintained as are the public schools, then the people will have made another long stride toward a community of interests for all things of an industrial character.

Why should not the postal service be maintained at the public expense? Are there any reasons that apply to the maintenance of schools by the public that do not apply with equal force to the postal service? We think there are none. It is equally as important to the public welfare that rapid methods of communication shall be maintained as it is that the community should be composed of intelligent people. Indeed, the same reasons that make public schools come under the head of maintenance for the public welfare should also place the postal service there. And if the postal service were thus assigned, the other varieties of intercommunication, such as travel, and transportation of merchandise, would soon follow to the same place. Moreover, for the past year the expenses of the postal service were nearly one-third greater than the revenue. If one-third the expenses of the postal service are paid from the public treasury, why may not the whole be paid from the same source?

And this brings us to the special thought which we had in mind when we began this article. In the tremendous efforts that have been put forth by a few individuals to absorb the entire railroad interests of the country, we recognize the hand of God paying the way for a more intimate association of His people. Indeed it would be an impossibility to inaugurate a community of individual interests in any country in which a common system of transportation for the people and their merchandise, had not been previously introduced. These preparations must precede the final industrial organization of the people. The people must have them ready made for their use, because if an attempt were made to establish a community of interests before the methods were at work by which it were possible to maintain those interests, the attempt would fail and anarchy would follow. But now, when the people shall be ready to obey Jesus and begin to establish the great human family, they will find the

schools, the postal service, the railroads and telegraphs, all prepared, and in working order, upon which to base the new organization; in a word, these are the necessary frame-work of any general industrial or social organization that can ever be successful on a national scale. And if, in addition to these, we call attention to the Commissary and Quartermaster-General's departments of the army and navy of the United States, it would be easy in imagination to construct a system, based upon a community of interests, by which all the needs of all the people could be readily and easily supplied. Hence it is a fact, that at any time when the people of the country may be ready and willing to "bring all their possessions and lay them down at the apostle's feet," the machinery will be in motion by which to really inaugurate the great human family.

Would it be altogether strange and impossible that some such great and universal movement among the people of this country should begin to be made during this, the centennial year of our existence as a nation? Everything seems to be in readiness for the people to move. All that is wanting is some sufficient event or motive to cause them to begin to move in the right direction, and the whole condition of things as they to-day are, would be changed as if in a night, and a new nation be born in a day. Let these things come about as they may, and when they may, they are as certain to come as is the sun to continue to rise and set; and he or she who studies the signs of the times, ought to "watch and pray," for the event will come "like a thief in the night."

In any event, if, on the fourth day of March, 1877, there shall be a President of these United States inaugurated, that President will be Ulysses S. Grant, for it is decreed that he shall be the last President of the nation under its present organic system. But it is also decreed that he shall leave the White House in disgrace probably to be an alien from his country, or to die a death of violence. Long before he became President, he was seen by prophetic eyes to occupy the Presidential chair, and then, before leaving it by reason of the expiration of his term of office, to fall from it with his face in the dust. Be assured, O ye people of this republic, that some event more astounding than any that has ever yet occurred is soon to shake this country; aye, this world from centre to circumference, and be prepared to meet it, like the wise virgin's having your lamps trimmed and burning, ready to welcome the new order of things that will be ushered in.

A CRITICISM CRITICISED.

[CONCLUDED.]

Then "he who holds the purse" does not necessarily "hold the power," but she who has the prize that is sought, and a moral courage strong enough to guard it by the laws that she discovers in her own being —; she it is who "holds the power" by which the world is moved more potently than by any other means. It is true that woman does not make use of this power that God has placed in her possession. It is true that, like Esau, she sells it for a few messes of soup; or the means of support for a few years, and is oftener cheated than otherwise even at this bad bargain. But all this does not alter the fact. Man holds the power to-day, and has held it since time immemorial, because woman has not had the moral courage to keep the power she has; because to conform to man and priest-made laws, to be thereby respectable, she has surrendered that power legally into the keeping of a master. There has got to be another declaration of independence made, and this time by woman. Women have got to come together in solemn conclave and, before God, set forth the rights with which He has endowed them; have got to declare that, from this time henceforth, they will never surrender the right of personal control into the keeping of any man, but that at all times, they will maintain the sovereignty entrusted to their care, so that they may be able to render an account of their stewardship whenever called upon to do so; have got to solemnly vow that they will never again become pregnant of an unwished child, and that their maternal functions shall never be debauched again by any man. These are the things that woman has got to do to set herself free; to regain possession of her long-lost estate; to repossess herself of her person, which, through marriage laws, she has so long transferred into the keeping of man.

But men content themselves, and write long dissertations on the impossibility of woman maintaining herself in freedom, save by the "foul freedom of the harlot," under the impression that this rebellion cannot be made. Why, bless them, the rebellion has already begun; it is upon them, and they pretend to know nothing about it. On every hand, there are glorious women springing up and shaking off the shackles of legal slavery, or else refusing to take them on at all. Not begun! Why the noise of the strife is sounding in every quarter of the country, and is making itself known and felt in every conceivable way. To be sure, there is no considerable concert of action; to be sure, the rebellion is still by individuals; but there had to be a John Brown to set the torch of emancipation burning brightly in the South, before the real business of putting the "institution" aside began in earnest. But the doom of negro slavery was no more potently and certainly proclaimed when John Brown was hanged at Harper's Ferry, than is that of legal slavery for women, proclaimed to-day. The war and the final emancipation proclamation did not kill slavery. They were the methods by which its decayed carcass was removed out of the way. So will it be with the still later and greater slavery

to which all womanhood is now subjected by the law of legal marriage and by her voluntary surrender of her person into another's keeping. The final doing away of the law, and the customs that have grown up under it, will be the removing of the offensive thing out of the sight of woman and its relegation into the limbo of the dead past.

But there are several things involved in the criticism of *The Winsted Press* that ought to be handled without gloves. We are sorry it fell to that paper to bear the blows that must be dealt; to bear the responsibility of the lack of sense, common to man everywhere, when he attempts to argue against freedom for women. We would much rather have exposed the inconsequent line of reasoning which he has thoughtlessly adopted from the general magazine from which men are wont to borrow ammunition to combat this question, had it come from some other quarter. The opportunity is, however, to good to be lost on account of any squeamishness or sentiment. The great general strikes his blows when and where they will have the best effect and hurt the most, regardless of whom they may hit. So, begging the personal pardon of our critic, we shall deal with his arguments as they deserve.

Our personal critic says that "Mrs. Woodhull" suggests a very easy way for men to escape from faded wives no longer blooming sweethearts. Now "Mrs. Woodhull" has suggested no escape at all for such unmanly men; and if our critic will stop to think what he has said in those words, he will see that he has made himself simply ridiculous. If "Mrs. Woodhull" had the power, she assures her critic that she would repeal the law of legal marriage without so much as an hour's delay, but don't he know that the repeal of the existing law would work neither benefit nor harm to those already married; does he not know that there can be no law passed that will annul a contract made under the law which may be repealed or amended? If he don't, he had better study law somewhat before again attempting to be a judge of legal things. No! The repeal of the law of legal marriage would simply leave those who are not married free to contract any alliance which they might see fit to make, under the common law that governs all other forms of contracts. It would not prevent people from contracting just such kind of bargains as the law now compels them to contract, if they contract at all; but we would have men and women free to make their own contracts with all the variations which individual idiosyncrasies might suggest, which would all come under the common law, instead of, as now, under the statute law.

So what becomes of this bug-a-boo that men have conjured up to frighten the wits out of ignorant women whom they can control so long as they can keep them ignorant? Is it not clear that it is all a myth? But we wish to impress the point so firmly that there can be no mistaking the real facts of the case. Therefore we repeat that a repeal of all existing laws regarding marriage would leave those who are married just where they are. They would have to obtain divorces just as they do now if they should desire to separate legally. No law can be made retroactive; no law can be made to undo contracts made under another and a pre-existing law. Hence we repeat that the effect of annulling the statute law of marriage would be simply to leave the unmarried, at the time it should be repealed, free to enter into such marriage contracts as they might wish to make between themselves.

Now let us ask our critic; let us ask every man, aye, every woman, if they do not think that women have got sense enough to know what they want to contract to do, and what they want their husbands—if it still please them to call them so—to contract to do, just a little better than the men whom other men send to our States' capitals, can possibly know? 'Tis true that "young ladies" do not yet know so very much about what they ought to guard against in making marriage contracts, but we should be willing to let them try their hands at making them, even with their present limited knowledge. We think there are some who would know enough to contract that they should retain control of their persons, and that their private chambers should be respected as the Musselman respects the privacy of his harem, never intruding upon them save when invited; we think that some of them would have sense enough to contract that they should never be forced to bear children, or to submit to be debauched; we think, moreover, that some of them would have sense enough to contract that one half of all the property that should be accumulated by their joint efforts should be their own in fee simple, as well as to make ample provision for children, and to retain the right to go and come when they should please without having to ask and gain consent from any one. Think of these things, women of America, and then see whether you do not feel that you can arrange these things, and suit yourselves better than you are suited by the way that they are now arranged for you by men. The law of legal marriage, as made and administered by men, reminds us more forcibly than any thing else of which we can think, of the snare which the hunter sets to catch his game, into which the game walks unsuspectingly, and never knows that it is caught until the noose begins to tighten round its neck, when, the harder the struggles are to get away the more unmercifully the noose holds fast its victim.

But, for the sake of the argument, admitting that woman is dependent upon man, man himself ought to be ashamed to take advantage of that dependence to compel woman to "sacrifice the best years of her life" to his "will and desires," and to become "prematurely old with hard labor

and excessive child-bearing." For shame, O, man! for using this dependence of woman to minister to your lusts, for surely you would not dishonor the sacred name of love by calling the thing love that works such destruction among its victims as our critic has set forth. Love make women prematurely old, and to bear children excessively! Let the tongue be palsied that can utter, and the heart cease its beating that can conceive such blasphemy! God is love—love is God—and does He so degrade women? It is him who has the power of death which is the devil, as Paul tells us, that does these horrid things, and the name of the specific devil to whom we now refer, is lust, the very opposite of love. Love exists to bless, and not to curse, its object. God blesses always. Love blesses always; but the devil curses always—lust curses always—lust exists to curse, and its existence is a curse.

But we take it that our critic deplores the conditions that exist, and fain would have better things come in to take their places. We do not for a moment imagine that his convictions about the rightfulness of the conditions which he presents were the inspiration of his criticism or the basis of his arguments. We are pleased rather to allow that he was not aware of the real character of the arguments that he advanced, and that he was betrayed into their use by their being the common stock from which men draw *ad libitum* when they desire to criticise the movement for woman's social emancipation. We have already shown how woman could be emancipated at once, but, if she will not do the needed thing to accomplish it, why will not men be gallant enough to come to her assistance and help her out of her bondage? Financial independence is what woman wants, so that she will not have to barter her sex to gain support. Now, how shall she get this? It is useless to attempt to hold as some have attempted, that woman can perform her part in the economy of the universe as the mother of humanity, and while so doing compete with man for pecuniary independence. During the period of gestation and lactation, woman cannot compete with man in the industries. If we admit that she would be his equal were the industries properly allotted to each sex, we could only do so by ignoring the special work that woman does for the race by bearing children. So, if she were equal at all other times, at these special times it is clear that there would have to be some provisions made to offset her special labors. Of course so long as a competitive system of industry is continued, there is little hope for woman's industrial equality, because competition is the very cause of her dependence. Put competitive industry out of the way, and in its place inaugurate a system based upon a community of interests, and the whole problem of woman's emancipation would be solved. Society is a unit and its interests should be unitized. If the members of a community are in strife with each other for the possession of unequal wealth, the social body becomes diseased just as the individual body becomes diseased when some of its organs refuse to co-operate with all the other organs of the body for the general interests and well-being of the whole. Jesus and his disciples and the Apostles taught this doctrine most clearly and emphatically, and no one can be a follower of Jesus who opposes a community of interests; who opposes having "all things common," and the equality of all members—the weak with the strong, the women with the men—in all material things.

There is no possible way to establish natural equality save the communistic way. The great human family, of which Jesus is the corner stone, must be set up before there can be equality. But our critic says: "Mrs. Woodhull does not point out the way for woman's financial independence." Nobody can point out a way for something in the direction in which it does not exist. We assert, without fear of successful contradiction, that financial independence is impossible for woman; indeed, that it is impossible for all men so long as a competitive system of industry prevails, so long as the strong in any way are permitted to take advantage of the weak in every sense. All these things have been argued exhaustively in the WEEKLY time and again, and as often by its Editor-in-Chief upon the rostrum. If our critic has not read the WEEKLY, nor heard the spoken words, how can he say that "Mrs. Woodhull does not point out the way to woman's financial emancipation." We assert that we have pointed out the way, and as proof that we have, go to Oneida and there see woman living as man's financial equal, and living in freedom too. Remember we are not endorsing Oneida Communism save in the one point to which we refer. We say that Oneida has solved the industrial problem, and that the world has got to organize under principles similar to those exemplified there, before there can be financial equality for either men or women. Our critic says he does "not see how there can be sexual freedom for woman." We can tell him how he can see it. Let him begin at home if he have one, and if not, by advocating in his paper that every man who has a sexual slave ought to emancipate her at once. If he be the first man to do it, then there would be a beginning made. There would be one woman freed from sexual servitude. This is a practical matter; a thing in which there is something to be done. The inference from his argument is, that women remain in slavery because they are obliged to do so to obtain support. Then, if this be so, it is men who hold them so, and give them support because they acquiesce in being held. Now, let men begin to be just and generous; let them grant the

same support to women that they give them now, but let them give them their freedom first. According to our critic, men are confessedly holding women in the servitude in which they become "prematurely old by hard labor and excessive child-bearing." This is so. It is something to have a man admit so much. Now let this man join with us in advocating a better treatment of woman by man; let him join with us in demanding that woman shall be made independent of man for support, so that she may never, even seemingly, have to submit her body to his lustful will, to gain the necessities or the luxuries of life, either in or out of marriage, and there will be so much advancement made toward a common freedom for all womanhood.

Herbert Spencer said, in the *Popular Science Monthly*, edited by Prof. J. L. Youmans, and published by Appleton & Co. of this city; and since published in book form, in his "Studies of Sociology," that "It is a lamentable truth, that the troubles which respectable hard-working married women undergo, are more trying to the health and detrimental to the looks than any of the irregularities of the harlot's career." Our critic does not agree with the profound social philosopher, since he speaks of the harlot's career as about the worst thing that can fall to the lot of woman. But has our critic studied into the reasons for so much misery among that class of women? If he has not, he is not competent to compare their physical status with that of unhappily married women. It is not the "harlot" only who "earns her living by crucifying every womanly instinct of love and attachment." There are, perhaps, a quarter of a million of so-called prostitutes in the United States, but there are ten times that number of married women, who, as much as the former, earn their living by the same kind of crucifixion. It is needless for men to try to evade the force of these facts. They cannot do it. Our critic has admitted them. The facts are too potent, their effects too evident, their victims too numerous, and becoming more so every day. It is the penalty of emancipation that the evils of slavery shall become more grievous to be borne by women until deliverance or rebellion come. Woman must expect to suffer even more than she has suffered before her day of salvation shall dawn fully, and man must suffer with her.

Here is where man makes a serious mistake. He cannot make himself happy at the expense of woman's happiness. If he would be happy he must first make her happy, then his own will come naturally. No happiness can ever flow from holding woman in servitude. Give her her freedom and make her independence secure, and she will enhance man's happiness a thousand fold. But man is too foolish to reach the goal of all his wishes by so short a road as this would prove to be. He prefers to exercise his power, to vent his selfish passions at the expense of her who, were she free, would bless him.

"O'er and o'er again."

But all this inhumanity of man to woman is only forcing woman into respecting herself; only making her fit to be free; only making her realize that she is now a servant merely to wait upon the "will and desires" of man; only preparing her to set up the abomination of desolation spoken of by Daniel the prophet, which when it shall be set up, it may be known that the end is nigh, and that unless "those days be shortened"—unless woman relent and resume her duties of maternity—"there shall be no flesh saved"—there shall be no children born to fill the places of those who shall die, and the world be left desolate.

We are not here to defend prostitution. As our critic says: "We understand Mrs. Woodhull holds it in abhorrence," and he is right; but we also hold in equal abhorrence the worse prostitution of wives by their legal masters—that prostitution which makes woman "prematurely old by excessive submission to the 'will and desire of their husbands';" that prostitution in which woman is "more or less man's property, to be bought and sold for a money consideration, for it generally amounts to that in the plain English definition of marriage;" that prostitution which results, as our critic has admitted, in making "faded wives no longer sweethearts;" in making those "unfortunate women," from whom their husbands, after sacrificing all their youth and beauty on the altar of their lusts, desire "escape."

We would say to our critic: These are the women who need your pity; these are the women whom we ask you to join with us to aid in emancipating; these are the women whose lives are greater curses to the world, and to themselves as well, than are the lives of all the prostitutes (illegal) who ever lived, because they leave their maledictions, for the ills they suffer, behind them in the form of children who fill the world with the howlings of misery, vice, and crime, which fill our ears from every quarter, and make human nature cry out against itself to prove itself a libel on itself by the hideous fruits it bears.

Therefore, look at legal marriage from whatever point we may, it is nothing but a curse upon the race. All the good that exists within its realm would continue were it to cease, while all the bad that has developed under it, would gradually die out, as time should evolve the latent goodness that resides within the constitutions of male and female man, now compulsorily dormant under the restrictions and constraints to which the individual is subjected. Put away the law and admit that it has been our school-master, if it please our opponents to call it so, and do not remain children at school under it forever. When people begin

to see that they do not need the law, when they begin to see that they can do themselves, what the law pretends to do for them, better than the law can do it, then to such the law is fulfilled. Woman does begin to see that she can make more satisfactory arrangements for herself than the law provides; she begins to realize that she knows what her nature and wants require better than the men know who make the laws; she begins to see that the law is made for her enslavement, and to reduce her to vassalage to the "will and desires" of man, when she should be his equal, that is, should be so much his superior in the domain of sex, as he is her superior in that of the productive industries, and thus, between the two, preserve a balance. Let our critic be assured that woman's nature will not lead her downward if the leashes of the law shall be removed; and let him further be assured that, if man will put woman in a financial position, in which she will be independent, there will be no more "bargain and sale" marriages, or unions without marriage upon a similar basis; and still further, let him begin to realize that, with woman free and independent, four-fifths, at least, of all the commerce that now makes women "prematurely old," and to bear children excessively, would cease at once, and in the ceasing prove a panacea for the morbid lusts that are begotten of the selfish excesses that now run their course unchecked, under the protection of the law, and that this, in turn, reacting upon the children that should be born, would cause them to develop naturally into men and women without the fire of passion to drive them to early vice, or its only substitute.

JOHN A. LANT.

We stated some weeks ago that Mr. Lant had been tried in the United States Circuit Court, Judge Benedict on the bench, and had been convicted of sending obscene literature through the United States mails, that literature being *The Toledo Sun*, and the specific article, one written by Geo. Francis Train. He has since been sentenced to eighteen months in the States Prison at Albany, N. Y., and to pay a fine of five hundred dollars, and is the first editor of a paper to be convicted under the amended Act of Congress of 1873 into which Act those who were the figure-heads in our persecution obtained the introduction of the word "paper," thus seemingly making its provisions applicable to a newspaper publication.

It is not for us now to attempt any review of this case. We should have done so some weeks ago, but it was feared by some of Mr. Lant's friends that the review that we should make might prejudice his case, if it should appear in the interim between his conviction and sentence; therefore we refrained from making any mention of the merits of the case, or of the defense that was made. It may not be generally known that there is no appeal from the verdict of the District and Circuit Courts of the United States to the Supreme Court, but such is the fact. The only cases in which appeals are possible are when two or more judges occupy the bench, and there is a difference of opinion between them. We should have been glad to have seen this case taken to the Supreme Court of the United States to test the constitutionality of the Act, which, by this case, is held to make an editor of a paper liable to prosecution, when it is explicitly set forth in the Constitution, that Congress shall pass no law abridging the freedom of speech or the press. This law if it really apply to the press, certainly does abridge the freedom of the press. Had the Constitution provided that Congress shall pass no law abridging the freedom of the press save in respect to obscene language, it seem to us and not without, that Congress might pass such an act as this one is, under which Mr. Lant was convicted.

But obscenity is defined in the Act, if we mistake not, to be any language calculated to excite the amative passion. Now, the language of the Train article, upon which Lant was convicted, could not possibly have been further from doing this than it was. It was calculated only to excite disgust and to drive any one far away from any such passion. It might possibly be called blasphemous, but the Act of Congress does not contemplate blasphemy.

It is useless now, however, to say anything about the law, so far as Mr. Lant is concerned. He has been convicted by a jury and sentenced by a court, and is in the State prison. What is needed now are steps to procure his pardon by the President; and this can be done only on petition. The case is a very sad one outside of Mr. Lant personally. His wife, with three small children—the eldest only five—is utterly destitute. We have received several anathemas against this conviction, and including calls for relief for Mrs. Lant, but they are all of a character unfit for publication, and, if published, would do Mr. Lant and his family more harm than good. In one of these it is suggested that liberals, especially that class who wrote for the *Sun*, shall subscribe some weekly amount for the support of Mrs. Lant and her three babes, and that such subscription be sent to Dr. E. P. Miller, 41 West 26th street, New York City, for Mrs. Lant's use. William Winslow Bennett, of Jersey City, proposes to give one dollar per week during Mr. Lant's confinement.

As soon as those who are moving in the matter decide upon the form of a petition that they will adopt for presentation to the President, we will publish it in the WEEKLY. In the meantime, those who desire to do so can be collecting signatures on their own petitions, which they may send to us, and we will turn them over to those who have the

matter in hand. We wish to impress it upon the friends of a free press and free speech, that if Congress can pass a law abridging the freedom of the press, so can they pass a law for the abridgment of the freedom of speech. Remember this and be on the guard, for sectarianism is watchful and diligent.

POSTAL CARD NOTICES.

We feel constrained to say that we must insist upon some attention being given to the postal card notices that have been addressed to delinquent subscribers. Most of these have been twice notified of the expiration of their subscriptions by the sending in the WEEKLY of bills for the coming year; and now they have been notified by a personal card sent to their several addresses separate from the paper. We repeat that we must insist upon some acknowledgment as set forth in the appeal printed upon the postals, or we shall be obliged to resort to more extreme measures to purge our lists of the names of those who continue to receive the WEEKLY with no intention of payment. We also call the attention of subscribers to the bills for renewal of subscription, now being sent out weekly, wrapped in the paper, and request prompt attention for them.

LIFE-SIZE LITHOGRAPH.

We have just received the first edition of life-size lithographs of Victoria C. Woodhull, from the lithographic establishment of Armstrong & Co., of Boston, Mass. They are splendid pictures, both as a work of art and as likenesses. They are printed on heavy paper 20 x 24 inches, and specially adapted for framing. They will be sent post-paid, securely wrapped to guard against damage, to any address for 50 cents. The common price of lithographs of this size is \$2; but we have arranged with the publisher to furnish them in large quantities, at such rates that they can be resold at the price named without loss to us. They are thus put within the means and reach of everybody who desires to have a splendid life-size portrait of the Editor-in-Chief of the WEEKLY, who has devoted her life wholly to the inauguration of a new dispensation on earth, in which misery, vice and crime shall have no place.—[MANAGING EDITOR].

We accept the criticisms of Brother Mitchel in a late number of the WEEKLY, on marriage, and feel all that he meant his short article should convey. The brother says, "D—n the law and the behests of the law."

Were it not for the advantages that the law gave us we might say as the brother does, but there were two sides to the question, and we preferred to take the sunny side. We yet fail to see that we did not take the best course to help to keep before the public the questions of individual sovereignty and social freedom. Yours for the right, A. A. ANGEL.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

(From the *Courier*, Newark, N. J., Jan. 4.)

"Mrs. Woodhull was greeted at the Opera House last evening by an audience that was much larger than many that have attended some of the best theatrical performances there this winter. The ladies and gentlemen present were highly intelligent and paid earnest attention to the lecturer.

"When Mrs. Woodhull first appeared upon the platform she was rather pale, and her voice was rather weak. But she gradually warmed up, her face flushed, and she became truly eloquent and seemed to glow with genuine inspiration."

(From the *Advertiser*, Newark, N. J., Jan. 4.)

"Victoria Woodhull, spiritualist, banker, editor, lecturer, held forth at the Opera House last evening on those social problems of life of which she is a prominent exponent and advocate. She is a woman of medium height, of a frank, open and intellectual and striking countenance; she speaks rapidly and earnestly without special effort at rhetorical effect, and in a tone of voice which is at all times clear and distinct. Her audience was respectable in numbers, and those present were orderly, attentive and frequently enthusiastic."

(From the *Journal*, Newark, N. J., Jan. 4.)

"A good-sized audience greeted Mrs. Woodhull in the Opera House last evening at her lecture on 'The True and the False, Socially.' Many who had not before seen Mrs. Woodhull, and had only judged of her personal appearance from the caricatures on the bill-boards and in shop windows, were agreeably surprised to find her a very handsome woman, with a pleasing and not at all stazy manner, which immediately won the favor of the audience."

(From the *Register*, Newark, N. J., Jan. 4.)

"Victoria C. Woodhull lectured at the Opera House last evening, and was welcomed by a large, certainly respectable and highly intelligent audience, composed of ladies and gentlemen, who paid deep attention to her argument. When she appeared on the stage she made a favorable impression, for she is truly a splendid looking woman, and one of the most eloquent we have ever heard lecture. Her sister, Tennie C. Clafin, was with her. Victoria spoke for over an hour, and her effort was certainly a fine one."

From the *Evening Journal* Jersey City, N. J., Jan. 6, 1876.
VICTORIA C. WOODHULL'S LECTURE.

The advent of Victoria C. Woodhull occurred last night in Kepler Hall in presence of a respectable audience, one-third of whom were ladies, and all of whom were fine people, so far as could be judged from exterior appearance. Precisely at 8 o'clock Mrs. Woodhull walked upon the platform and opened her discourse. Whatever light she is to be held in generally, the lecture she delivered last night was one which every man and woman in the land should hear, for it was fruitful of good and comprised a well-chosen discussion upon the social relations between parents and children and between men and women. At first she was dispassionate to coldness; but when she warmed up she hurled lightning bolts of cogent truths and eloquent appeals for humanity.

Her lecture began with a learned dissertation upon the advance of civilization, during which she said that without con-

stant renewals by immigration the people of this land would become extinct, because the systems which have so long obtained here have produced a social condition inimical to the advancement of the race and conducive to its final extinction. In concluding Mrs. Woodhull said: "No one who has not passed through the fiery furnace of affliction and adversity and become emancipated from public opinion could stand the load of opprobrium that I have been forced to carry. I sometimes grow weary under its weight and sigh for rest, but my duty to my sex spurs me on. Therefore I want your sympathy, your sustaining love, to go with me and bless me; and when I leave you for other fields of labor and stand upon other rostrums, fearing that I may not be able to my duty, I want to feel the yearnings of your hearts following me with prayers that my efforts may be blessed. I want the blessing of these fathers, the affection of these sons, the benediction of these mothers and the prayers of these daughters to follow me everywhere to give me strength to endure the labor, courage to speak the truth and a continued faith that right will finally triumph."

From the *Evening Argus*, Jersey City, N. J., Jan. 6, 1876.
VICTORIA WOODHULL'S LECTURE.

Victoria Woodhull delivered her long expected lecture at Kepler Hall last night before an intelligent audience, among whom could be discerned a number of prominent officials and citizens with their wives. About eight o'clock Mrs. Woodhull appeared upon the stage attired in a plain black close-fitting dress. She looked like an earnest, sincere woman and evidently believed in the somewhat startling views she set forth. The subject of the lecture was "The True and the False, Socially," and was an exposition of Mrs. Woodhull's favorite views on the marriage relation and the duties of parents to their children. It was listened to with marked attention throughout, and the frequent hits she made brought loud applause or hearty laughter.

Mrs. Woodhull began by reading from the Bible, and then launched into what she called the theory of social evolution by which human races are to be harmoniously blended and man and woman made perfect. Mrs. Woodhull said she meant to go on advocating these reforms until they should bear fruit.

From the *Jersey Times*, Jersey City, N. J., Jan. 8, 1876.

VICTORIA C. WOODHULL

Was at Kepler Hall on Wednesday evening, and was listened to by an intelligent, appreciative audience. At the conclusion of the lecture it was amusing to listen to the remarks of the retiring throng: "Splendid," "Wonderful," "I would not have missed it for any money," "I hope these truths will do us all good."

(From the *Buffalo (N. Y.) Sunday News*, Dec. 12, 1875.)

MRS. WOODHULL'S LECTURE.

On Sunday evening last Victoria C. Woodhull delivered in St. James Hall her celebrated lecture "The True and the False Socially." In spite of the unpropitious state of the weather the hall was well filled, quite a large proportion of the audience being ladies. At precisely eight o'clock she stepped upon the stage, holding in her hand a small bible from which she, on reaching the footlights, read the text upon which her lecture is founded. She was attired in a suit of broadcloth, severe in its simplicity, and relieved only by a laced scarf thrown loosely about her shoulders, the ends hanging pendant on either side. She wore no ornaments. Upon her appearance there was an attempt at a greeting, but the applause was restrained, hesitating, as though each was fearful lest he or she would be the only one to acknowledge a sympathy with her. She began her lecture in a voice scarcely audible to those sitting in the front seats, indicating that she was in doubt as to the safety of her position, and was carefully feeling her way to the hearts of her hearers. As she progressed her manner became animated, and her voice rang out clear and determined, she sending her words with telling force to the extremes of the hall. When she touched upon "her doctrine," and used strong saxon words to convey her meaning, there was at first laughter from the vulgar, mingled with the applause of the pure minded, then a generous recognition and increased attention. For two hours or more she held the wrapt attention of the large audience, and when she closed and retired from the stage she did so amid general and continued applause. The sentiments expressed by Mrs. Woodhull on Sunday evening are wholly at variance with the generally conceived opinion of that lady's views. There is nothing gross or immoral in "her doctrine," though her language is perhaps more plain than that prescribed by the rules of conventionalism. Her arguments are sound, and the adoption of them would undoubtedly be productive of much general good. That public feeling is rapidly changing in her favor is evidenced by the fact that she is now expressing to large and intelligent audiences the very sentiments for the publication of which she was, a number of years ago arrested and thrown into prison. She seems to be thoroughly in earnest, and firmly believes that "her doctrine" is the true solution of the social problem. For that earnestness and firm belief she is entitled to respect, and she should receive, at the hands of the public, an impartial hearing before judgment is passed upon her.

(From the *Elizabeth (N. J.) Herald* Jan. 4, 1876.)

MRS. WOODHULL'S LECTURE.

The damp, rainy, and in every way disagreeable weather accompanying the fog which enshrouded the fair city of Elizabeth, and its scarcely less fair suburbs, on Friday evening, was not reassuring to the hundreds who had anticipated a rare treat at the lecture to be given at Library Hall by Mrs. Victoria Woodhull, and a premonition of probable wet feet and possible colds in the head deterred many from attending. But no considerations of hygiene are supposed to afford any excuse for the non-attendance of the lecturer, and accordingly, Mrs. Woodhull, having traveled in defiance of the weather authorities, appeared promptly at the hour of eight upon the platform at Library Hall, where her eyes met those of an audience composed of people of high intellectual culture and refinement, and of the best possible standing in society. The audience consisted largely of ladies.

Many who had not before seen Mrs. Woodhull, and had only judged of her personal appearance from the caricatures upon the bill-boards and in shop windows, were agreeably surprised to find her a very handsome woman, with a pleasing and not at all a stazy manner, which immediately won the favor of the audience. Launching at once into her lecture she was soon found to be a brilliant and eloquent speaker, with a real, genuine earnestness rare among lecturers. It is quite evident, however much others may differ with her, that Mrs. Woodhull believes what she says, and is in earnest in her efforts to bring about results which she conceives to be for the world's good. Whether right or wrong she is certainly honest. Both her manner and her language were refined and ladylike, and in the discussion of subjects generally looked upon as too delicate for ordinary conversation, she struck that happy mean where her language was forcible without being in any way coarse or vulgar. Her views as to what children should and should not learn from their parents were excellent, and she corrected many gross misapprehensions as to the doctrine she teaches. Her lecture was listened to most attentively, and should she, at some future time, consent to appear again before an audience in this city, she will be greeted by a full house.

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Gentlemen—I am an earnest advocate of the Type-Writer. Having thoroughly tested its practical worth, I find it a complete writing machine, adapted to a wide range of work. The one I purchased of you several weeks since has been in daily use, and gives perfect satisfaction. I can write with it more rapidly and legibly than with a pen, and with infinitely greater ease. Wishing your success commensurate with the merits of your wonderful and eminently useful invention, I am, respectfully yours,
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OFFICE OF DUN, BARLOW & Co., COM. AGENCY,
335 BROADWAY, New York, Dec. 8, 1874.

Gentlemen—The Type-Writer we purchased of you last June for our New York, Albany and Buffalo offices have given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 335 Broadway.
We think very highly of the machine, and hope you will meet with good success. Respectfully yours,
DUN, BARLOW & Co.

OFFICE OF WESTERN UNION TELEGRAPH CO.,
CHICAGO, July 8, 1874.

DENSMORE, YOST & Co.:
Gentlemen—Having had the Type-Writer in use in my office during the past two years, I do not hesitate to express my conviction of its great value. Its best recommendation is simply to say that it is a complete writing machine. The work of writing can be done with it faster, easier and with a better result than is possible with the pen. The time required to learn its use is not worth mentioning in comparison with the advantages afforded by the machine. Yours truly,
ANSON STAGER.

What Governor Howard of Rhode Island says:
PHENIX, R. I., March 27, 1875.

DENSMORE, YOST & Co.:
Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness. When I saw the advertisement of the machine originally I had little faith in it. An examination surprised me, but not so much as the practical working has. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,
HENRY HOWARD.

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & Co.:
Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crabbéd chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,
JOHN ABBOTT FRENCH,
Pastor First Pres. Ch., Morristown, N. J.

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" Chambers street	8.40 "	10.45 "	" Chambers street	7.00 "
" Jersey City	9.15 "	11.15 "	" Jersey City	7.20 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" Buffalo	11.45 "
Lv Suspension Bridge	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge	1.35 "
Ar Hamilton	2.45 "	2.55 "	Ar Hamilton	2.55 "
" London	5.35 "	5.55 "	" London	5.55 "
" Detroit	9.40 "	10.00 "	" Detroit	10.00 "
" Jackson	12.15 P. M.	1.00 A. M.	" Jackson	1.00 A. M.
" Chicago	8.00 "	3.00 "	" Chicago	8.00 "
Ar Milwaukee	5.30 A. M.	11.50 A. M.	Ar Milwaukee	11.50 A. M.
Ar Prairie du Chein	8.55 P. M.		Ar Prairie du Chein	5.30 P. M.
Ar La Crosse	11.50 P. M.	7.05 A. M.	Ar La Crosse	7.05 A. M.
Ar St. Paul	6.15 P. M.		Ar St. Paul	7.00 A. M.
Ar St. Louis	8.15 A. M.		Ar St. Louis	8.15 P. M.
Ar Sedalia	5.40 P. M.		Ar Sedalia	6.50 A. M.
" Denison	8.00 "		" Denison	8.00 "
" Galveston	10.45 "		" Galveston	10.00 "
Ar Bismarck	11.00 P. M.		Ar Bismarck	12.01 P. M.
" Columbus	5.00 A. M.		" Columbus	6.30 "
" Little Rock	7.30 P. M.		" Little Rock	
Ar Burlington	8.50 A. M.		Ar Burlington	7.00 P. M.
" Omaha	11.00 P. M.		" Omaha	7.45 A. M.
" Cheyenne			" Cheyenne	12.50 P. M.
" Ogden			" Ogden	5.30 "
" San Francisco			" San Francisco	8.30 "
Ar Galesburg	6.40 A. M.		Ar Galesburg	4.45 P. M.
" Quincy	11.15 "		" Quincy	9.45 "
" St. Joseph	10.00 "		" St. Joseph	8.10 A. M.
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" Atchison	11.00 "		" Atchison	11.17 "
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